A PLAINE AND EASIE CATECHISME:

Wherein the Grounds and Principles of *Christian Religion* are briefly taught;

And likewise proved by SCRIPTURE.

Published for the benefit of all,

By *R: A.*

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A Plaine and easie

CATECHISME.

Qu *What Religion dost thou professe?*

An. The Christian Religion.

Q. *What is the Christian RELIGION?*

A. The worshipping the true God as prescribed, *Mat.*4.

Q. *How know you this the true Religion?*

A. First, this Religion forbids all evill, and commands all good, *Isa.*1.16,17.

Secondly, this commands the heart as life, *Deut.*26.16.

Thirdly, it is a spirituall reall worship, *Iohn.*4.24.

Q. *How come you to understand this Religion?*

A. By catechizing: by preaching.

Q. *What is catechizing?*

A. A plain familiar teaching of the principles of Religion: by which I am made able

ble to answer thereto, questioned therein, *Heb.*6.1,2. 1 *Pet.*3.15.

Q. *What doe you understand by preaching?*

A. A sound opening of Scripture by Scripture, with a suitable application to the benefit of the hearer, *Luk.*4.18,19.

Q. *Who are to catechize?*

A. Pastors in their flocks, *Ioh.*21.15.

Parents in their families, *Eph.*6.4.

Q. *Who are to be catechized?*

A. Children in yeares, *Pro.*22.6.

Children in understanding, *Rom.*2.18.

Q. *In what consist the principles of Religion?*

A. First in the right knowledge of god.

Secondly in the right knowledge of man.

Q. *In what consists the right knowledge of God?*

A. In a true understanding of him as he is revealed in his will, *Ioh.*5.39.

Q. *In what consists a right knowledge of man?*

A. In a clear understanding of his condition as it was, is, shalbe.

Q. *How is the knowledge of God revealed in his word?*

A. First in his being.

Secondly in his working.

Q. *How is God in his being made manifest?*

First, in regard of his nature, or essentially.

Secondly, in respect of his subsistence, or personally.

Thirdly, in reference to his Attributes, or nominally.

Q. *How is God in his working made knowne in his word?*

A. First, in respect of his creating all in time.

Secondly, in respect of his preserving all till time be.

Q. *How is God in his nature revealed?*

A. An everlasting being in himselfe from himselfe, *Psal.* 90. 1, 2. *Exo.* 3. 14.

Q. *How is God revealed in his Subsistence?*

A. Three persons in one divine nature.

Q. *What is a person in the divine nature?*

A. A divers manner of Subsisting, distinguished each from other by an incommunicable propriety, as the Father to beget the Son, and only to beget: the Son and onely the Son to be begotten: the Holy Ghost and onely the Holy Ghost to proceed.

Q. *Is each of these persons God?*

A. Yes, The Father is God, *Eph.* 6. 23.

The Son is God, 1 *Ioh.* 5. 20.

The Holy Ghost is God, *Acts* 5. 3. 4.

Q. *Are there not more Gods then one then?*

A. No: for these three are but one, 1 *Ioh.* 5. 7.

Q. *What doth your Religion teach you to be-*

leeve concerning these three Persons?

A. Concerning the Father, that he is the Creator and preserver of all things in earth and heaven, *Psal.*33.6.

Q. *Did not the Son and Holy Ghost create also?*

A. Yes equally; but appropriated to the Father, as the Fountaine from whence all, as to distinguish the Son and Holy Ghost, *Col.*1.15, 16,17. *Gen.*1.2.

Q. *What is Creation?*

A. A production of all things out of nothing, but by the omnipotent word of God, *Heb.*11.3.

Q. *What be these all things?*

A. Sun, Moon, Starrs, Angels, Man, with birds flying, fish swimming, beasts feeding, &c. *Psal.*148.5.

Q. *To what end were all created?*

A. First, for the manifestation of his glory, *Prov.*16.4.

Secondly, for the plentifull comfort of man, *Rom*1.19,20.

Q. *What is the preserving that belongs to the Father?*

A. That mercifull goodnesse by which the creature is preserved and governed, *Psal.*36.6. *Psa.*67.4.

Q. *How doth it appeare God is the Preserver?*

A. By the Scriptures in *Psal.*135.5,6,7. *Acts* 17.25,28.

Q. *What*

Q. *What dost beleeve concerning the Son?*

A. That he is equal with the Father, *Phil.* 2.7. from all eternity deputed, King over, Priest for, Prophet to his Church, *Psal.* 2. 6, *Psal.* 10. 4. *Deut.* 18. 18. *Acts* 3.23.

Q. *What else beleeve you concerning Christ?*

A. That in due time he was borne, *Gal.* 4.4. lived, dyed, rose againe, sits at Gods right hand till he come to judge the quick and dead, *Rom.* 5. 4,25. *Eph.* 1.20. *Acts* 3.21.

Qu. *What beleevest thou concerning the Holy Ghost?*

A. That he is God equall with the Father and Son, from whence we receive enlightning, strengthning, sanctification, comfort and power to mortifie sinne, quicken grace, 1 *John* 5.7. *Joh.* 16.13. *Acts* 1.8. *Rom.* 15.16. *Joh.* 14.16. *Rom.* 8.13.

Q. *How is God revealed by his Attributes?*

A. That he is a perfect, wise, powerfull, mercifull, faithfull, eternall, and most holy God, &c.

Q. *What dost understand by a perfect God?*

A. I understand that God is absolutely perfect in himselfe, and the cause of perfection in others, *Gen.* 17.1. 1 *John* 1.5.

Q. *What understandest thou by this, God is a wise God?*

A. That God is so infinite in his understanding, that he only knowes himselfe, all things that have been, are, shall, and never shall be,

with every Circumstance, *Psal.*147.5. *1 Cor.* 2.13. *Heb.*4.13. *Psal.*147.4. *Rom.*4.17.

Q. *What understandest thou by Powerfull?*

A. That God is able to act what he will, and afford strength to the creature to doe what he list, *Isa.*46.10. *Psal.*68.35. *Deu.*33.27.

Q. *What understandest thou by Merciful?*

A. That God is ready to help Such as are or may be in misery, *Dan.*9.9. *Psal.*145.14. *Psa.* 103.4.

Q. *What understandest thou by this Attribute Faithfull?*

A. That God is one, ever true and faithfull of his word, *Deu.*7.9. *2Cor.*1.20. *Psa* 89. *from* 1 *to* 9.

Q. *What understandest thou by this Attribute Eternall?*

A. That God hath a being without beginning and end, *Psal.*90.1.2. *Deut.*24.27.

Q. *What understandest thou by Holy?*

A. That God is infinitely pure and righteous in himselfe, and the author of all holynesse in the creature, *Isa.*6.3. *Ezek* 37.28. *Isa.*63.18.

Q. *What doth your Religion teach you concerning the right understanding of man?*

A. It teacheth me concerning his estate of { Creation. Corruption. Grace. Glory.

Q. *What are you taught concerning mans Creation?*

A. That

A. That he was made of the dust of the earth in regard of his body, and of the breath of God in regard of his soule, *Gen.* 2.7.

Q. *In what estate was he created?*

A. In a good, wise, holy condition, after the image of God himselfe, *Gen.* 1.27. *Eccl.*7.29. *Ephe.*4.23, 24.

Q. *Doth not man keep that condition still?*

A. No: he fell by disobeying the command in eating the forbidden fruit, *Gen.*2.17.3.6.

Q. *What did man lose by this fall?*

A. First the favour of God which he enjoyed, *Gen.*3.8.9.

Secondly, the image of God which he posessed. *Psa* 51.6.

Q. Was this all he suffered?

A. No: First he and his become mortall, *Gen.*2.17.3.22.

Secondly, his posterity sinfull, *Rom.*5.12.

Thirdly, subject to wrath and judgment, *Rom.*5.16.

Fourthly the Creature cursed, *Gen.*3.17.

Q. *How should wee sin or suffer, when we were not?*

A. Adam was a publick person, and we in his loynes, so wee sin and suffer, *Rom.* 5.12. 1 *Cor.*15.12.

Q. *Cannot man recover himselfe from this condition?*

A. No: being in sin born and unable to think

thinke one good thought, or satisfie divine justice, *Psal.*5.5. 2 *Cor.*3.5.

Q. *How shall poore man escape the misery he is brought into by Adams fall?*

A. By Jesus Christ the promised seed, *Gen.* 3.15.*Gal.*3.16.

Q. *What is Jesus Christ?*

A. Perfect God, and perfect man; who in time came and laid downe his life for his, *Gal.* 4.4,5.*Rom.*5.19.

Q. *Why was Christ God?*

A. To satisfie divine justice, *Psal.*40.6,7.

Q. *Why was he man?*

A. For he was to suffer, *Heb.*2.14.

Q. *Why God and man?*

A. To reconcile God to man, 2.*Cor.*5.19.

Q. *Where is Christ?*

A. At the right hand of God, *Col.*3.1.

Q. *How shall we partake of Christs benefits?*

A. By faith in Jesus Christ, *Ephe.*3.17.

Q. *What is faith in Jesus Christ?*

A. A particular receiving & applying Christ to my soul as he is revealed in the word, 1 *Ioh.*12.

Q. *What benefit will Christ procure by faith applyed?*

A First, A regaining of Gods favour, *Eph.*2. 5,6.

Secondly, A renewing of Gods image, 1 *Cor.* 1.30. *Eph.*4.26.

Thirdly, with assurance of eternall glory, *Rom.* 8.17.

Q. *What*

Q. *What danger eſcape we by applying Chriſt?*

A. Firſt, the ſting of death, 1 *Cor.* 15.55.
Secondly, The ſlavery of ſin, *Rom.* 7.25.
Thirdly, The wrath of God, *Rom.* 5.9.
Fourthly, The curſe of creatures, *Col.* 1.15.

Q. *In what conſiſts the eſtate of Glory?*

A. Firſt, in the free-dome from all { ſin, *Rev.* 22.3,15. / miſery, *Rev.* 21.4.
Secondly, in the enjoyment of all good, *Rev.* 21.23,25.

Q. *What doth Chriſt expect from man for theſe his unſpeakable mercies?*

A. Chriſtian obſervance to his { Commands enjoyned. / Prayer preſcribed. / Sacraments appointed.

Q. *Which be the Commandements enjoyned?*

A. Thoſe written in 20 of Exodus, 3, &c.

Q. *What is the firſt Commandement?*

A. Thou ſhalt have no other God before me.

Q. *What is the meaning hereof?*

A. That tis my duty to love, feare and truſt in God alone.

Q. *What is the meaning of the ſecond?*

A. That no Idolatry, nor Idolatrous worſhip, be committed by me; but outwardly and inwardly God is to be ſerved as he will of me.

Q. *What is the meaning of the third Commandement?*

A. That I nor blaſpheme, curſe, ſweare, or lightly uſe the name of God.

Q. *What*

Q. *What is the meaning of the fourth Commandement?*

A. That I prepare to sanctifie God in, and meditate on the duties of a sabbath day.

Q. *What is the meaning of the fifth Commandement?*

A. That I reverence, obey, love my parents, that is Magistrates, Ministers, Governours, and all my Superiours.

Q. *What is the meaning of the sixth Commandement?*

A. That nor in tongue, desire, action, or approbation, I harm my selfe or other.

Q. *What is the meaning of the Seventh Commandement?*

A. That I shun all occasions, contemplations, actions, speeches, tending to Adultery, Fornication, or any uncleanneſſe whatsoever.

Q. *What is the meaning of the eighth Commandement?*

A. That I nor violently nor frandulently, rob, oppresse, deceive mine or my neighbour.

Q. *What is the meaning of the ninth Commandement?*

A. That I nor accuse, backbite, lye, flatter, willingly or unjustly.

Q. *What is the meaning of the tenth Comdement?*

A. That I labour for purity of heart, and cleanneſſe of thought in all my conversation.

Q. *What*

Q. *What is Prayer?*

A. A powring out of the ſoule to God, believing we ſhall be heard for Chriſts ſake, *Pſal.* 62. 8. *Heb.* 11. 6. *Joh.* 16. 23.

Q. *What is that prayer preſcribed for us by Chriſt?*

A. That call'd the Lords Prayer, *Mat.* 6. 9.

Q. *Of what parts doth this prayer conſiſt?*

It conſiſts of { 1 Preface. 2 Petition. 3 Concluſion.

Q. *What is the preface?*

A. Our father which art in heaven.

Q. *What is the Petition.*

A. Hallowed be thy name, &c.

Q. *What is the concluſion?*

A. Thine is the Kingdome, &c.

Q. *What is the meaning of the firſt Petition?*

That God in himſelfe, words, workes, be honoured by us, and the contrary rooted out of us.

Q. *What is the meaning of the ſecond petition?*

A. That by the power of Gods word and Spirit there may be dayly added ſuch as ſhalbe ſaved, being delivered from the power of darkneſſe and tranſlated, 1. *Col.* 13.

Q. *What is the meaning of the third Petition?*

A. That God would frame our will in all things to obey him as the angels in heaven.

Q. *What is the meaning of the* [illegible] *Peti-*

A. That God would ſend ſuch things and perſons as are convenient for us and neceſſary to us in this life.

Q. *What is the meaning of the fifth Petition?*

A. That our ſins paſt be pardoned to us, and for the time to come ſubdued in us, expreſſed by a full forgiveneſſe of all our treſpaſſours againſt us.

Q. *What is the meaning of the ſixth Petition?*

A. That nor by world, fleſh, Satan, we be carried into ſin, miſery, temptation, damnation.

Q. *What are the Sacraments Chriſt hath ordained?*

A. Baptiſme and the Lords Supper?

Q. *What is a Sacrament?*

A. An outward ſacred ſigne of an inward ſealed grace?

Q. *What is Baptiſme?*

A. A Sacrament of our admitting into the Church, and of our engrafting into Chriſt.

Q. *What is the ſacred ſigne?*

A. Water by word and prayer ſanctified; with which the perſon is dipped and ſprinkled.

Q. *What is the ſealed grace?*

A. Remiſſion and Sanctification.

Q. *What is required of ſuch as are baptiſed?*

A. Repentance to confeſſe ſin, faith to beleeve grace ſealed.

Q. *Why ſhould children be baptiſed?*

A. Becauſe, they are in the covenant, *Gen.* 17.7.

Se-

Secondly, the promise to them, *Acts* 2.39.

Thirdly to them the Holy Ghost, *Luk.* 1.15.

Fourthly, the Command is vniversall, *Mat.* 28.19.

Fifthly, the practise of antiquity.

Q. *What is the Lords Supper?*

A. A Sacrament confirming and sealing the graces of Christ to the soule of every worthy Receiver.

Q. *What is the outward sacred signe?*

A. Bread and Wine.

Q. *What is the inward sealed grace?*

An. The Body & Bloud of Jesus Christ, with all his { Promises. Graces.

Q. *Why was it instituted?*

A. For a Remembrance of Christ in our hearts.

Q. *What is required of those that partake of this Sacrament of the Lords Supper?*

A. First, knowledge to discerne the Lords body, 1. *Cor.* 11.27,29.

Secondly, faith to beleeve the mystery of the Sacrament.

Thirdly, selfe examination, 1 *Cor.* 11.28.

Fourthly, thankfulnesse for this strengthening Sacrament.

Q. *What if man hath not these graces? what should he doe?*

A. Let him mourn, pray, endeavour after them, that he be not guilty of Christs condemn-

A Catechisme.

ing and crucifying

Q. How shall I obtaine these gifts and graces?

A. From the fountaine of all good, God the Father, by the merit of God the Son, through the influence of God the holy Ghost; three in one, one in three, to whom bee glory, praise, and power, now and ever. Amen.

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FINIS.

Decemb. 2. 1648.

I Have perused the precedent Discourse of the Life and Death of a vertuous and godly Christian, entitled Faith and Experience, *and a Pious and profitable Sermon preached at the solemnizing of her Funerall, and approve them both very worthy the Printing and Publishing,*

John Downame.